

THE
Divine Authority
OF THE
HOLY SCRIPTURES
Asserted in
TWO DISCOURSES:

The former shewing

The Nature and Extent of the Inspiration
vouchsaf't by the Holy Ghost to the Penmen
of the Scriptures, and the distinct share of
each therein.

The latter shewing the Divine Authority of
the Vowels and Accents in the *Hebrew* Text;
by new and intrinsick Arguments: in a Dis-
course concerning the Division of the Bible
into Chapters and Verses.

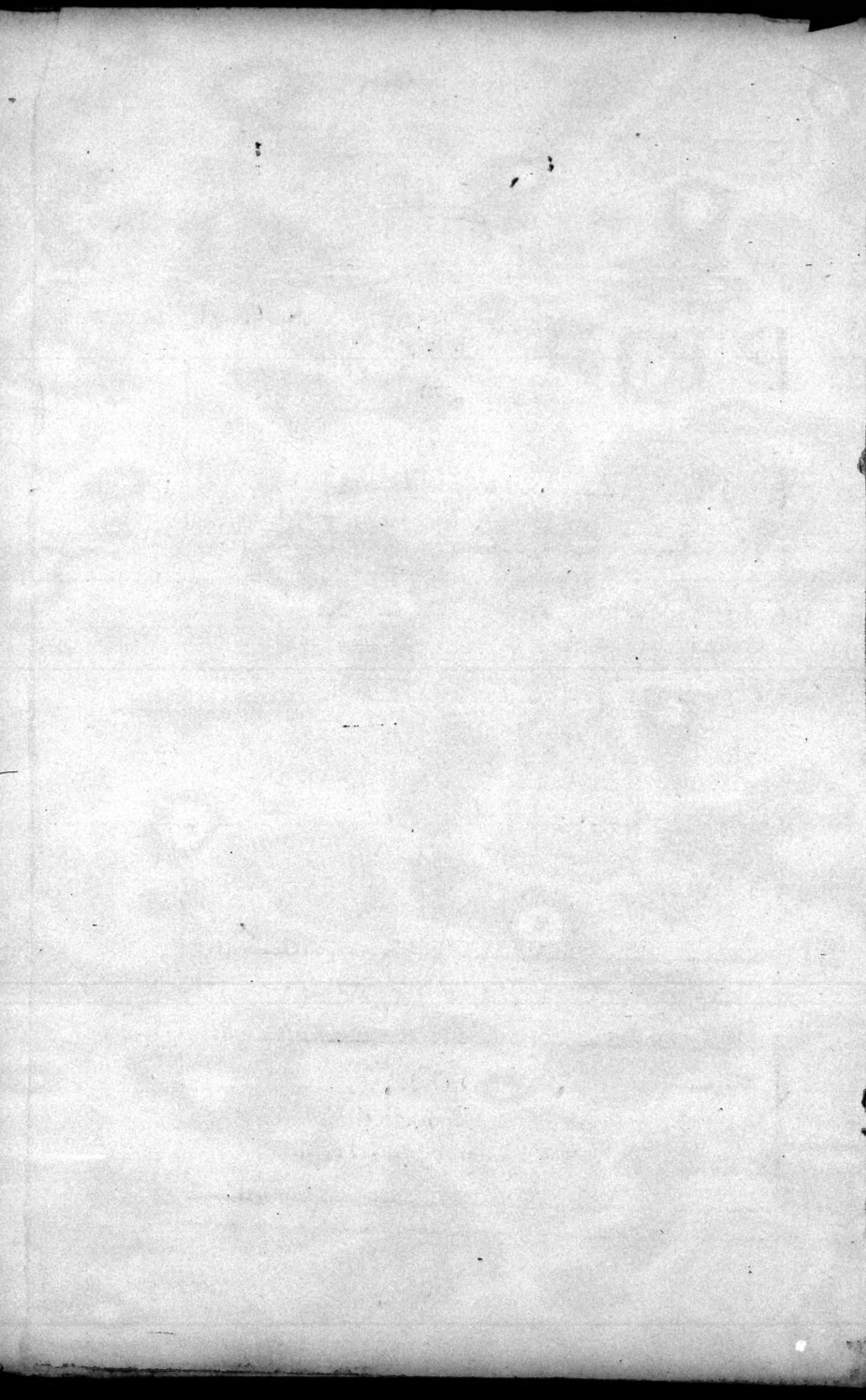
To which is added,

A Discourse concerning the Testimony of the
Spirit on *Rom. 8. 16.*

By SAM. CLARK, M.A.

LONDON,

Printed for Jonathan Robinson, at the Golden Lyon
in St. Paul's Church-yard, 1699.



THE PREFACE.

WHAT Assaults have bin made of late Years upon the Divine Authority of the Holy Scriptures, is not unknown to those that think it their concern to attend unto such matters. This was done more closely and covertly divers Years ago by F. Simon in his Critical History of the Old Testament : In reference to which, that very Learned and Judicious Divine Mr. W. Lorimer, hath translated and publischt, A Vindication of the five Books of Moses, with an Appendix of his own, in Answer to F. Simon's Exceptions. A more open Attack was made upon it by the Author of the Five Letters : These were first answer'd among

The Preface.

us by Mr. Louth, an ingenious Member of the famous University of Oxford. I was much pleas'd with the Candour of a passage in his Preface : In the last place, saith he, I must desire of those, who think I have not carried the Inspiration of the Scriptures so high as I ought, not to be angry with me, or uncharitably to censure me, as if I design'd to betray the Cause which I pretend to maintain ; but if they are not satisfied with my performance, to undertake the Argument themselves, and do Justice to so good a Cause : I assure them, I shall heartily wish 'em Success in their Undertaking, and shall be glad if my Arguments appear weak, because their's are stronger : for *I can do nothing against the Truth, but for the Truth*, p. 16. After him comes Mr. La Mothe, who takes notice of that passage, and makes use of it as an Invitation to his Undertaking : and withal adds, If my Example should excite some others---to write upon

The Preface.

upon the same Subject, the Publick will be oblig'd to me for it. In that Discourse of his, he hath fully and satisfactorily Vindicated the Divine Inspiration of the Books of the New Testament: so that those Letters may be dismiss'd from any further Consideration, being solidly and fully answer'd.

But as to what Mr. La Mothe offers concerning the Nature of that Inspiration, I am not so well satisfied: It seemed to me very defective, which excited me to seek after further satisfaction: Whereupon I perused all those Authors (within the compass of my Curta supellex) wherein I might reasonably expect to have met with something that might have quench'd my Thirst, but returned with my Pitcher empty: Thereupon I fell a plowing with my own Heifer, and that which follows is the Crop which the Reader may reap, if he thinks it worth while to bestow so much pains upon it. And this I intend only as Cumulative

The Preface.

lative to what is deliver'd by Mr. Louth,
and La Mothe.

Besides this late debate, there has bin another Controversy of longer standing, which has bin hotly canvast and contested pro and con between the most learned Pens on both sides, which has a great influence upon the divine Authority of the holy Scriptures also, viz. about the Original of the Vowels and Accents in the Hebrew Text of the Old Testament. Much confidence (or, according to modish word, Assurance) has bin shew'd on both sides. This point was studied by me when I was in the University above fifty Years ago: And since then I have bin looking into what I met with on that subject. Of late I have bestow'd some thoughts upon it upon this occasion. Being desired to draw up A brief Concordance to be added to the third Edition of Mr. Pool's Annotations I intended to Preface it, with an Account of the Division of the Bible into Chapters and Verses, the foundation of all exact Concordances, and without which

The Preface.

which they cannot but be very lame and defective. Thereupon making Enquiry into the Original of the Chapters and Verses in the Old Testament, it naturally led me into that weighty Controversy about the Authority of the Points in the Hebrew Text, which occasion'd it's growth into a larger bulk than was fit for a Preface; whereupon I was feign to slip it off, and separate it from that Root, and so it grew up into a distinct Discourse by it self; wherein the Reader will meet with something not to be found else where (for I would not trouble the World with old matters new vamp't up.)

When this Discourse was first conceived and brought forth; (which was some Years ago) as they say the Eagle tries her young ones by exposing 'em to the light of the Sun, so, being desirous that the Truth and Soundness of my Notion might be thorowly tried, I sent it to some learned Persons for their Opinion about it. I found that they had a different apprehension of the Controversy from mine, and made

The Preface.

made some slight Objections against my judgment of it: but none of 'em did attempt any Answer to any of my Arguments, or endeavour in the least to overthrow the foundation of my Building, viz. **The Connection between the Verses, Accents and Vowels**; which confirmed me in my Opinion, that it is built upon good Grounds, because the most learned Persons that have perused it, have so little to object against it. The most considerable Objection made by a very learned, judicious Divine was (not so much against my Opinion it self, as) that it is not sufficiently proved that all the Hebrew Accents are, and must be coetaneous with the Verses and Language. I grant that my Argument does not directly prove that All the Accents are Coevous with the Vowels, but only Athnach and Silluk: But then if it be consider'd, that they all have a dependance one upon another, i. e. the Duces and Subditi, or Ministri, upon the Reges; then the proving of some of 'em to be coetaneous with the Vowels and

The Preface.

and Verses, bids fair for the proof of 'em all.

The Usefulness of the Accents, and their intimate connection with, and dependance one upon another, is very fully shewed of late by Mr. Walter Cross in his Taghmical Art (as he calls it; tho' I should think, according to the Rules and Analogy of Grammar, it should rather be called, the Tangnamical Art, (as from Talmud, Talmudical:) for the Noun Substantive, is □yw tangnam, an Accent,) which very well deserves the diligent Study of all those that desire to be exact in the Hebrew Tongue, and consequently in the understanding of the Scriptures of the Old Testament: only one great Disaster has befallen it, (which probably might come to pass by his Illness, or Death) that it is very false Printed.

It has bin suggested to me by some learned Men that have seen those Papers, That being fit only for the View of the Learned, (and, alas! not for all of them neither) it should have bin dress'd up and sent

The Preface.

sent abroad in a learned Habit ; but falling only accidentally upon that Question, I spun out my thoughts upon it by degrees, after the same rate that I had begun it, till I had finisht my Web, and don't think it now worth while to put it into a new dress, but e'en let it go as it is, and approve it self to the Candid Reader as well as it can.

The Third Discourse treats of a nice and curious Point (The Testimony of the Spirit,) which is not so much a matter of Speculation as Experience : Concerning which I know nothing that has bin publisht of late about it, distinctly by it self ; and therefore perhaps it may find the better Acceptance with the Reader, especially if he be one that has his Senses exercised about such things.

Sa. Clark.

THE

The C O N T E N T S.

§ 1. **T**H E Unsearchableness of God's Works.

§ 2. Especially of the Work of the Spirit upon the Souls of men. § 3. And more especially as to the Inspiration of the Holy Scriptures.

§ 4. La Mothe's Account of it.

§ 5. The Nature of it open'd in several Propositions.

1. Prop. The Holy Scriptures contain matters of several sorts.

§ 6. 2. Prop. All Scripture, of what sort soever, is by Inspiration from God.

§ 7. Proved by Parts.

1. Concerning the Scriptures of the Old Testament; that they are divinely inspired, is proved,

1. By the Testimonies of Paul and Peter,
2 Tim. 3. 16. 2 Pet. 1. 21. which are open'd.

§ 8. 2. By a distinct consideration of the several Books. (1.) Of Moses. § 9. (2.) Of the Historical Books. § 10. (3.) Of Job,
§ 11. (4.) Of the Psalms and Prophets.

§ 12. 3. By many Passages, which must be the immediate dictates of the Holy Spirit.

§ 13. 2. The Scriptures of the New Testament proved to be God-inspir'd by several Arguments.

§ 14. 3. Prop. The Persons inspired had the use of their Reason and Understanding.

§ 15. 4. Prop. The Holy Ghost made use of the Natural Abilities of the Persons inspired.

§ 16. 5. Prop. The Holy Ghost accommodated his Inspiration to the particular Genius of every Writer.

The C O N T E N T S.

- § 17. 6. Prop. This Inspiration included many things in it.
—1. *The Holy Ghost stirr'd 'em up to write.*
- § 18.—2. *He set 'em their Task.*
- § 19.—3. *He enlighten'd their minds, and gave 'em a distinct understanding of what was to be deliver'd by 'em.* § 20. *Show'd (1.) In the Historical Parts.* § 21. (2.) *In the Prophetical.* § 22. (3.) *In the Writings of the Apostles.* § 23. *The several steps by which knowledge was communicated to them.* § 24. *But to Paul it was all at once: Several peculiar Privileges belonging to him.*
- § 25.—4. *He strengthned their Memories.*
- § 26.—5. *He directed 'em what Matters of Fact to insert.*
- § 27.—6. *He call'd forth those images of things which were laid up in their minds.*
- § 28.—7. *He suggested to 'em immediately what was matter of pure Revelation.*
- § 29.—8. *He had a general Instruction over the whole, to make it a compleat Rule both of Faith and Life.*
- § 30. 7th, and Last Prop. The whole Scripture both in respect of Matter and Words, is of Divine Inspiration. § 31. *Proved by several Passages of Scripture.* § 32. *And by Testimonies of Learned Men.*
- § 33. *The Sum of the whole, showing the distinct Share both of the Holy Ghost and Pen-men of the Scriptures.*

There is extant also of the same Author,

Annotations on the Bible ; with Parallel Scriptures (much more largely than in any other Edition) and a Concordance. Sold by *Jon. Robinson and Brab. Aylmer.*

A Survey of the Bible : Or, An Analytical Account of the Bible, by Chapter and Verse : by way of Supplement to the Annotations. *4^{to}.* Printed for *Jon. Robinson.* Price 8 s.

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An Abridgment of the Historical Parts of the Scripture. In Twelves. Printed for *J. Robinson.* Price 1 s.

Of Scandal : Wherein these weighty Questions are fully discust.

1. Whether things Indifferent become Necessary, when commanded by Authority ? *Neg.*

2. Whether things Scandalous being enjoined, may lawfully be done ? *Neg.*

3. How far forth we are bound in Conscience to obey Humane Laws ? With others. Together with

An Exercitation on Matth. XV. 1.-9. Sold by *T. Parkhurst.* Price 9 d.

An Ordination Sermon on Acts XIII. 2, 3. Printed for *J. Lawrence.*

Scripture-Justification. Printed for *T. Parkhurst.* Price 1 s. 6 d.

E R R A T A.

In the Exercitation.

Page 5. l. 15. for *Megittoth*, read *Megilloth*. p. 6. l. 14 begin the Break at [I find], and l. 15, 16. r. Chapters both between. p. 14. l. 16. for 13. r. 3. p. 40. l. 12. for *his*, r. *this*. p. 43. l. last, the Hebrew words at the bottom of the page should have been inserted between the Crotchetts in the 3^d line of the Margin, and read קראן יוקין for יוקין.

In the Testimony.

Page 8. l. 2. before *Nil*, add, *This is.* p. 19. l. 32. for *Whetstone*, r. *White stone*. p. 23. l. 23. for *great* r. *other*. p. 27. l. 29. for *where*, r. *when*. p. 29. l. 7. for *wrapt*, r. *rapt*.

If there be any other Faults, the Reader is desired to Excuse 'em, for the Author did not see all the Sheets.

An Exercitation, Disquisition, or Enquiry into the Nature and Extent of the Inspiration of the Holy Scriptures.

§. I. THE Works of God in general, are very unsearchable by any humane Understanding. Great things doth he which we cannot comprehend, saith Elihu, Job 37. 5.
nor find out, v. 23. So that, No man can know the work that God doth from the beginning to the end; as Solomon assures us, Eccles. 3. 11. Particularly, Concerning the Works of Providence, the Psalmist pronounces of 'em, that they are a great deep, Psal. 36. 6. and again, 77. 19. Thy way is in the sea, and thy path in great waters, and thy footsteps are not known. This moved Zophar to put the question to Job, c. 11. 7, 8. Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven, What canst thou do? deeper than hell, what canst thou know? The consideration whereof drew that Exclamation, or Admiration from the great Apostle, &c ad Q! O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments!

and his ways past finding out, Rom. 11. 36.

§. 2. But especially the *Work of the Spirit* in and upon the Souls of Men, is very mysterious, and incomprehensible, as to the finer strokes of it. Our Saviour Christ compares it to the *Wind*, Joh. 3.8. *The Wind blows where it listeth, and thou hearest the sound thereof, but canst not tell whence it comes, and whither it goes. So is every one that is born of the Spirit.* As the *Effects* of the Wind are sensible and discernible enough, but the *Manner* is unaccountable; so the *effects* of the *Work of the Spirit* are evident enough, but the *Manner* is very mysterious and incomprehensible.

§. 3. This may be applied (among other things) to the *Inspiration* of the Spirit in the *holy Men of God*, the Penmen of Scripture. That it is so, that they were Divinely inspir'd, we have demonstrative proof and evidence sufficient; but the *Manner* of it is not obvious, nor easily understood; yet it is sought out of all them that have pleasure therein; as the *Psalmist* speaks, c. 111.2. *This therefore I shall endeavour to open and explain pro modulo meo, so far forth as I can attain unto; and to adjust the bounds, and fix the limits, as near as I can, between the Holy Ghost, and the holy Men of God; and shew the Work and share of each in this performance; and that because there is none that I have met with in the narrow compass of my Reading, that has handled it to my satisfaction.*

Wherein I implore the Assistance of that Holy Spirit, - the Inditer of the Holy Scriptures, that I may steer an even course without turning aside to the right hand or to the left, by attributing either too much or too little to either of 'em, but may render to God the things

things that are God's, and to Man the things that are Man's.

§. 4. There is indeed a late Author (*La Mothe*) who has written a Discourse upon this Subject, Intitled, [*The Inspiration of the New Testament asserted and explain'd.*] I shall first give an account of his Explication, and then offer my own sense and thoughts to consideration. His Judgment in the case he expresses thus; *That we may have a distinct Idea of the Inspiration of the Holy Writings, 'tis requisite to distinguish the things which they contain; which I shall do into three Orders.* In the first I shall put the Revelations. The second is for those things which the Apostles learnt by the natural assistances of their Hearing and Sight. In the third you shall see the Progress which they made by reasoning upon the Truths of the two first Orders.— So that you see the Apostles wrote things which they knew by Revelation, by Sense, or by Reasoning.
P. 103.

In reference to the Revelations which the Apostles had, he saith, *The Holy Ghost acts two ways in relation to the Truths which he has revealed by the Apostles.* First he suggested those Truths which he imprinted in their Souls by some of those ways which I have set down, wherein the Apostles were in a passive disposition; like a piece of Cloth that receives the Colours. 'Tis in this manner that they were instructed; but when they set themselves to instruct others, and communicate in writing what the Holy Ghost had taught 'em, he acted after another manner: he pusht 'em forward to write: he strengthened and refresh't their Memories; and so directed their Pens that they wrote nothing which was not to the purpose, and according to the most exact Rules of Truth. There was then in the written Revelations

La Mothe's Account of it.

which they have left us, two sorts of Inspiration; Inspiration of Suggestion, and Inspiration of Direction. P. 108. He suggested to 'em those things that they knew not; but as for those things which they knew they had need only of his Direction to render 'em infallible in their Writings. P. 109. And presently after he speaks to this purpose, "That some things they knew by their Education: others by common Conversation. Concerning these a new Suggestion was absolutely needless, because Miracles are not to be multiplied without necessity. Therefore he did not whisper into the Ears of the Apostles what they knew before. He was not obliged to begin but where Nature had ended. It was enough that he spake when she became silent. Let us not imagine that he was only a Spectator of the Functions of Nature; He brought her to Perfection, and hindred her from going astray. P. 111. The share which we believe the Holy Ghost had in the writing of those things (which they knew before) is 1. That he was the Primum Mobile of the Composition; 'twas he that set the Apostles at work, whether it were in furnishing 'em with Occasions and Subjects to write upon; or whether it were by secretly stirring 'em up to write, I may say, He put the Pen in their Hands. 2. He presided in the Choice of the Matter which was to be put into the work, not suffering the Apostles to write any thing but what was true, and to the purpose. This is an Inspiration of Direction; nor does there need any more to be said, as to the Truths which they had heard and seen. P. 112. He let's 'em alone when they go right, and when they are about to miscarry, he brings 'em back again. P. 121.

For their own Reasonings, 'Tis known, faith he, to be the usual custom of the Apostles, to accompany the

the Truths which the Spirit suggested to 'em with certain Reflections. e.g. St. Peter joining the Vision of the Sheet, to the Vision that was seen by Cornelius, Of a truth, saith he, now I perceive that God is no respecter of persons, &c. St. Paul, after he had declared what the Spirit had said in express terms touching such as would depart from the Faith, makes a short Discourse upon it, 1 Tim. 4.1. — When thus they reason'd upon the Oracles, the Apostles had no need of being inspir'd; to take the word in a sense of Suggestion. Their Reason fortified and guided by the Holy Ghost, whose Instruments they were, was sufficient for 'em to find out in the revealed Propositions the Conclusions that were included in 'em. Natural Legick would have served the Turn: Here we have no recourse to the Holy Ghost, but to warrant the Infallibility of the Reflection of the Apostles. P. 113, 114.

This is the substance of the whole of his Judgment herein. But this account seems to me very lame and defective, and also Derogatory to the Majesty and Authority of the Holy Scriptures; and therefore I have bestow'd some thoughts upon it for my own satisfaction; which I have muster'd up together, and drawn forth in these ensuing Propositions.

§. 5. Prop. I. *The Holy Scriptures contain Matter of several sorts.* The Subject Matter of the Holy Scriptures is various, and of divers sorts; Some Parts of the Scripture are *Historical*, recording what has bin done in former times: Some are *Propheticall*, foretelling what shall be done hereafter: Some *Doctrinal*, teaching what we must Believe; and some *Practical*, acquainting us with our Duty, which we must do, or leave undone. And these are interwoven with *Precepts*, *Prohibitions*, *Promises*, *Threatnings*, *Prayers*, *Soliloquies*, and the like.

It is necessary that we distinguish these well the one from the other, because they require several sorts of Inspiration, as will appear in what follows.

§ 6. Prop. II. *It is the Property and Prerogative of all Scripture, of what sort soever, to be by Inspiration of God.* This not being my main busines, but only in order to it, as I pass along, I shall not go far for evidence, but content my self with such Proofs as are ready at hand, and offer themselves willingly to my thoughts.

§ 7. This Proposition I shall prove particularly and by Parts, in reference to the Scriptures both of the Old and New Testament: Wherein it is not so much my purpose to *convince* or confute Antiscripturists (this has been done abundantly and unanswerably by many more able and learned Pens) as to *confirm* honest, humble Souls, that are willing to be satisfied by such plain, intrinsic Arguments as are contained in, and taken out of the Bowels of the Scripture it self.

First, *The Scriptures of the Old Testament are by Inspiration of God.*

This I shall prove,

1: By the Testimony of the two great Apostles, Peter and Paul. It is expressly affirmed by the Apostle Paul, 2 Tim. 3. 16. Πᾶσα γέγονη δεόντως. All Scripture (not only some parts of such and such Books, but the whole Scripture, and whole of Scripture: Whatsoever comes under the name of Scripture, without any distinction or difference; by whomsoever written is δεόντως, God-inspired. Not [All Scripture that is God-inspired] (as the Polonian Merchants would have it) as if there were some that were not so: for the Verb Substantive must needs be understood be-

between γερᾶς and δέσμως, and not between δέσμως and ὁράμα, because the Conjunction comes between, which renders ὁράμα to be the second Epithet of γερᾶς, as δέσμως is the first. Here are two things affirmed concerning the Scripture (as Estius observes,) (1.) Its Authority, that it is from God. (2.) Its Utility, that it is profitable for the Ends and Purposes following. This then must needs include at least all the Scriptures of the Old Testament.

Again, The Apostle Peter also affirms the same, 2 Pet. 1. 21. *For the prophecy came not in old time (or rather at any time, ποτὲ) by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* Where observe (1.) The Subject he speaks of; with the Title whereby he expresses it, *Prophecy*: which is not to be understood strictly, for the Foretelling of things to come; or the Writings only of the Prophets; but largely, for any *Revelation* or *Discovery* of the Will of God to the Penmen of Scripture. This appears by v. 19. where he saith, *We have a more sure word of Prophecy* (that is, of the Revelation of the Will of God, viz. in Scripture; in contradistinction to the Revelation of God's Will in that Voice that came from Heaven to Christ at his Transfiguration) —— *whereto you do well to give heed.* This is a duty that belongs to the whole Scripture of the Old Testament, as well as to the *Prophetical* parts, and therefore includes the whole. Hence all the *Penmen* of the Old Testament are called *Prophets*, Eph. 2. 20. Rom. 16. 26. And therefore the word [*Prophecy*] here, must include the whole. Of this *Voice* he shews the *Original*: and that both *Negatively*; *It came not by the Will of man.* It was not the *Conception*,

Composure, Indictment or Product of mens own Brains, nor the Suggestion of their own Spirits; They were not the first Movers in this Work: But, Positively, holy men of God spoke as they were moved by the Holy Ghost. Where observe (1.) The primum mobile, or first Mover, the Holy Ghost. (2.) The Instrumental Cause, or Instruments he made use of, holy men of God. Such were all the Penmen of the several Books of the Old Testament. (3.) What befel 'em: How it fared with 'em in this Work, when they wrote these Books; they were moved by the Holy Ghost; φερόμενοι τὸν πνεῦματος ἀγέντες. As the Writings of the Scriptures were διόπλιστοι (according to Paul) so the Writers were πνευματοφόροι (according to Peter here) acted and moved by the Holy Ghost & under his immediate Conduct and impulse. As the Spirit came upon the Apostles on the day of Pentecost, as a rushing, mighty wind, Act. 2. 2. (the same word is used there, φερόμενοι πνοὺς βιβίας) so he rushed in a powerful manner upon these holy men of God, the Penmen of the holy Scriptures. (4.) When, or upon what Occasion it was thus with 'em: It was in reference to what they spoke: which includes their Writing also: For the Prophets did deliver all their Prophesies to the People by word of mouth first, and then wrote 'em down afterwards, as appears by some Passages in Jeremy. But for some other parts of Scripture they were only written: yet this Writing, or what was so written, was διόπλιστος, as Paul assures us in the place beforementioned. Besides, The Subject that Peter is here treating of is the whole Scripture; as appears by the Context, v. 19. and I proved before. And so the word αλλά is used concerning the whole Scripture.

ture, *Acts 2. 31.* David spake of the Resurrection of Christ, (viz. *Psal. 16. 10.*) i. e. wrote. So *Acts 3. 24.* All the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days, *Rom. 3. 19.* Whatsoever the law (i. e. the whole Scripture of the Old Testament, as appears by the foregoing words) saith, it saith to them that are under the law. Hence the Scriptures in general are called *λόγια τῆς θεοῦ*, the Oracles of God, *Rom. 3. 2.*

§ 3. 2. That the Scriptures of the Old Testament are by Divine Inspiration, I prove by a distinct view and consideration of the several Books of the Old Testament; whereby it will appear that there is an evident character and stamp of Divinity imprinted upon 'em.

First, *For the Books of Moses:* They contain an account of many things before his own Time, which he must have either by *Revelation*, *Tradition*, or *Writings* and *Records*.

(1.) Some things must of necessity be by *Revelation*: As, What God said to *Cain*, *Gen. 4. 6, 7, 9, &c.* for it's very unlikely that *Cain* himself would tell it to any. So *Lamech's* Speech to his Wives, *v. 23, 24.* God's purpose to destroy the Old World by the Flood, *ch. 6. 3, &c.* God's accepting of *Noah's* Sacrifice, *ch. 8. 21.* — *be said in his heart.* What God said concerning the building of *Babel*, *ch. 11. 6, 7..* The cause of the Plague on *Pharaoh* and his House, *ch. 12. 17.* God's dealing with *Abimelech* concerning *Sarab*, *ch. 20. 3. &c.* The Passages between *Abimelech* and *Isaac* concerning his Wife, *ch. 26. 8. &c.* What God said to *Laban* in a Dream, *ch. 31. 24.* *Rachel's* sitting upon the Images, *v. 34.* The Conspiracy of *Joseph's* Brethren against him, *ch. 37. 18, &c.*

18, &c. The reason why *Er* and *Onan* were slain, ch. 38. 7—10. *Judah's* lying with *Tamar*, v. 12, &c. and many such Passages.

(2.) For *Tradition* and *Writing*, It's very unlikely that many things recorded by *Moses* should either be conveigh'd by *Tradition*, or committed to *Writing*: As, The Agreement between *Abram* and *Sarah* to say, *She was his sister*, Gen. 12. 11, &c. What pass'd between *Abram* and *Pharaoh*, v. 18. &c. What pass'd between *Abram* and *Lot*, c. 13. 8, &c. *Sarah's* giving her Maid to *Abram*, c. 16. 2, 3. What *Rebecca* said to *Isaac*, c. 27. 46. *Jacob's* device about the Sheep, c. 30. 37, &c.

These, and multitudes of such private, particular, personal Passages, are not proper matter either for *Tradition*, or a *History*: and therefore they must be made known to *Moses* by *Revelation*.

Some things also which were done in his Time, and recorded by him, yet were *foreign Affairs*: Such wherein he had no personal concernment, and therefore could not be known by him but by *Revelation*: as the Passages between *Balack* and *Balaam*; and the Angel's standing in the way to slay *Balaam*, Num. 22, & 23, & 24.

§ 9. Secondly, For the *Historical Books*, which contain *Matters of Fact*, there are many things there also which could not be known but by immediate *Revelation*: As, God's being angry with *Israel*, and what he said thereupon; Judg. 2. 20—23. What *Gaal* said privately to the men of *Sechem*, c. 9. 28, &c. The Passages between *Micah* and his *Mother*, c. 17. 2-5. What the *Danites* said one to another, c. 18. 14. The Passages between the *Levite* and his Father-in-law, c. 19. 5-10. and those Passages, v. 16-26. All the Book

Book of Ruth. The carriage of the *Philistines* about the *Airk*, *1 Sam. 5. 6.* How should it be known what the Servants of the King of *Syria* said to him, but by *Revelation?* *1 King. 20. 23--25.* All the beginning of the Story of *Naaman* (*2 Kings 5.*) probably was by *Revelation* only. What is spoken of God, *2 Kings 14. 26, 27.*

It's evident that these things, or most of 'em, could be known no otherwise than by immediate Inspiration: And if some be by Inspiration, then all are; for Christ makes no difference when he bids us *search the Scriptures:* And Paul saith expressly, *That all Scripture is given by inspiration of God.*

§ 10. *Thirdly,* For the *Book of Job*, it may be lookt upon as an Historical Book, though the History doth contain Doctrinal matter of divers sorts, yet it's all *Matter of fact;* being a Narrative of what was spoken by one and another: wherein, though *Job's Friends* were in the wrong as to their particular Application of what they said to *Job*, yet it is observed, That they were so guided (by the Spirit of God, doubtless) that there's no one Sentence consider'd singly by it self, that is contrary to other Scripture. Besides, This is one of the Books we have received from the *Jews*, who were God's Trustees and Depositaries for the safe custody of the *Oracles of God;* *Rom. 3. 2.* and they were never taxed for unfaithfulness in this trust, either by Christ or the Apostles: And further, the Authority thereof is fully confirmed by that Passage of St. *James*, c. 5. 11. and by those other Passages quoted in the *New Testament* out of it.

§ 11. *Fourthly,* That the *Psalms* were indited by the Spirit of God appears by these places;

2 Sam.

12 Job, Psalms and Prophets are divinely inspired.

2 Sam. 23. 2. Mark 12. 36. Acts 4. 25. &c. 1. 16. Heb. 3. 7. And then, many of 'em are Propheticall, of Christ, his Kingdom, Sufferings, &c. and of the Calling of the Gentiles.

Fifthly, The Writings of the Prophets are most evidently of Divine Inspiration; for they are generally nothing but a Rehearsal or Transcript of what God spake To and By 'em; as appears by the several particulars.

Isay is nothing but a Collection of his Prophecies, and so, all the very Words of God: only with a part of *Hezekiah's History*, ch. 36--39.

Jeremy and *Ezekiel* are mostly the same too; enterwoven with some Historical Passages of the Affairs of the Church in those times, and some of their own personal Concerns: Wherein, tho some things were the product of their own Spirits (as those passionate Expressions, *Jer. 20. 14.* &c. yet the recording of 'em in Scripture was by the special direction of the Holy Ghost.

Daniel is a good part of it Propheticall, and therefore must be of divine Original.

Hosea contains nothing but the Words of God; except the account of his Obedience to God's Command, c. 1.

Joel is all the Words of God.

Amos the same; except a Narrative of some Visions, c. 7. 8. 9.

Obadiab, only the Words of God.

Jonah Historical.

Micah, the Words of God mostly.

Nahum the same.

Habakkuk a kind of Dialogue between God and the Prophet, c. 1, & 2. and a Prayer, c. 3.

Zephaniab, all of it the Words of God.

Haggai

Haggai the same.

Zechariah consists most of Visions concerning the State of the Church in those days. See the Argument to it in my Annotations.

Malachi, all of it the Words of God.

So that it is most apparent that all this part of Scripture is of divine Inspiration; yea that the very words were dictated to 'em by the Spirit of God, though accommodated to the particular *genius* of every one; as will be seen *Prop. 5.*

¶ 12. 3. How many things are there in the Scriptures of the *Old Testament* (as well as the *New*) which transcend all humane Abilities, and not to be match'd in any humane Writings, and are peculiar to God alone? Never could enter into the heart of man any thing like that *Dialogue* between God the Father, and God the Son, *Esa. 49. 1--12.* Never did or could any man declare the sincerity of the heart, wheras the Actions might seem to argue the contrary, as in *Aza, 2 Chron. 15. 13.* with *16. 10, 12.* Never did, nor could any speak in the name of God, as the Scripture frequently doth: *Thus saith the Lord.* Never did any man pretend to make such Promises and Threatnings of Spiritual and Eternal things, as the Scripture doth. Where are such lofty strains to be found in any humane Authors, as that *Description* of the Entertainment of the King of *Egypt* by his Dead Confederates? *Ezek. 32. 21--32.* or that Elegant *Prosopopeia* of the Inanimate Creatures, and the dead at the destruction of *Babylon*; and for the King of *Babylon's* Entertainment in the Grave, *Isa. 14. 9--20.* as also of God's Judgments upon the *Jews* for their treacherous dealing with the *Messiah*, *Isa. 24. 17--23.* Consider also the lofty strain of those

those Passages and Prophecies which are spoken by the Prophets in the name of God; as *Isa.* 24. and *Isaiah's* Address to God thereupon, c.25. and 26. So, no man could ever have certainly told that the reason why the *Corinthians* were visited with such sicknesses and weaknesses, was for their eating and drinking unworthily at the Lord's Table, if it had not been immediately dictated to him by the Holy Ghost. These things and many such like could not have their Rise from any Man's brain, but must come *aliiunde*, yea *avobet from above*; must be put into 'em by the immediate Dictate of the Spirit of God.

§. 13. Secondly, the Scriptures of the New Testament are equal sharers with those of the Old Testament in this Priviledg and Prerogative to be ~~deosuſor~~, God-inspired. For,

1. The Writings of the New Testament are comprehended in the word [Scripture] and call'd by that name, as well as the Writings of the Old Testament. Peter gives this Title to Paul's Epistles, 2 Pet. 3.16.—*As also in all his Epistles, in which there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do the other Scriptures to their own destruction;* implying that Paul's Epistles stand upon the same ground, and have as good a title and claim to the word [Scripture] as any other Writings whatsoever.

2. The Scriptures of the *Apostles* are the foundation of our Faith, as well as the Scriptures of the *Prophets*, Eph. 2. 20.

3. *Paul* was endued with Divine Wisdom in what he wrote, 2 Pet. 3.15. and expressly affirms of himself, that what he spake and wrote was,

The

The Word of God, 1 Cor. 7--40. & 14. 37. 1 Thes.

2. 13.

4. The Gospel-dispensation being much more glorious in many respects than that of the Law, (2 Cor. 3. 7--11.) and the Apostles being the chief Officers in the New Testament, they must at least have an equal assistance with the highest under the Law. Nay rather, as he that is least in the Kingdom of God is greater than he that was greater than all the Prophets, so the Divine Abilities of the Apostles must much more excel those of the Prophets.

5. Otherwise all the Promises and Threatnings delivered by the Apostles would be of no force nor efficacy, nor could have any influence upon the Conscience ; the contrary whereto is found by daily experience ; and therefore their Writings must be immediate dictates of the Holy Ghost as well as those delivered by the Prophets, and which Christ spake with his own mouth.

And if these *Promises* and *Threatnings* were utter'd by the Inspiration of the Holy Ghost, then also what goes *before*, and what follows *after* ; for they are so nearly linkt together, and interwoven one with another that they must proceed from the same Spirit. For, can any one think that the Holy Ghost assisted the Apostles by *Suggestion* in one Verse and passage, and only by *Direction*, (i.e. by watching over 'em that they should not err) in the next? Look over all those *precious Promises* wherewith the Apostolical Writings are bespangled, as the Sky with Stars, (which I have recited in the *Table of the Promises* at the end of my *Annotations on the Bible*) and judg whether they could proceed from any but one

one immediately acted and assisted by the Holy Ghost in the writing of 'em. And then further consider 'em with the *Antecedents* and *Consequents*, and the close, intimate Union between 'em, and then judge whether they don't evidently discover the same kind of Assistance in the whole. I'll instance but in one, *viz.* that Promise, *Rom. 6. 14.* *For sin shall not have dominion over you.* Observe how the Apostle brings it in, in the same thread, or tenor of discourse with what goes before : and therefore they must be all of the same stamp ; and if the *Promises* (and so for the *Threatnings*) be the immediate Dictates of the Spirit, so must the rest also.

It is not with the Writings of the Apostles as with a piece of Embroider'd work, which is first wrought in the Loom by one hand, and then Embroider'd by another ; but like a piece of rich Silk inwrought with Flowers of Gold and Silver, all of a piece ; wrought by the same hand, all at the same time, yet one part is richer than another : So it is with these compositions, though one part be richer than another, yet all is the work of the same hand.

6. Yet we may observe some difference between the Writings of the *Prophets* and *Apostles*, in these three respects especially. (1) The *Prophets* deliver'd all in the Name of the Lord : *Thus saith the Lord* : whereas the *Apostles* wrote in their own Names : so most of the Epistles begin, and have the Name of the Penman set in the Front. (2) The Books of the *Prophets* are but a *Collection*, or aggregate Body of several Prophecies or Visions added one to another : whereas the Writings of the *Apostles* are carried on in a continued tenor of Discourse, with ~~any~~

any such interruptions, and breaking off the thread of the Matter, as in the Prophets. (3.) The Prophets had not a constant, uninterrupted influx of the Spirit, but he fell upon 'em at certain Times and Seasons, according to his own pleasure; therefore you have the several Prophecies of the same Prophet bearing date at several times: and *Ezekiel* was made dumb, in some respect, till a certain season, c. 3. 26, 27. and 24. 27. See my Annotations there. So when the Captains of the Forces and *Johanan* came to *Jeremy* for direction from him (*Jer. 42. 1--3.*) it is said, v. 7. that *after ten days came the Word of the Lord to Jeremiab*: Whereas the Apostles seem to have had a constant assistance of the Spirit upon all occasions; so that wheresoever they came, they were ready to preach the Word of God to the People of those places. And therefore in this respect the Apostles had much the pre-eminence and advantage of the Prophets, as was hinted just now, n. 4.

So then the whole Bulk and Body of Scripture contain'd in the Writings of the Old and New Testament is *θεόπνευστος*, God-inspired; which is the second Proposition.

¶. 14. Prop. III. *This Inspiration did not deprive the Persons inspired, of their Reason and Understanding.* Thus indeed it befel those by whom the Devil deliver'd his Oracles: for the Evil Spirit that possest 'em, used to swell and blow up their Bodies, especially their Breasts and Bellies, like a Bladder or Bottle, (as it is recorded of the *Pythian* Prophetess, or Witch rather) and to cast 'em into a kind of Frenzy, and then deliver'd his Oracles by 'em with a hoarse or hollow Voice, as if they spake out of their Bellies (thence

call'd ἔγγραψεῖμυστοι, by the Greeks) or out of a *Bottle*, whence they had their Name בְּשָׁבֶת in Hebrew. But it was not so with those that were δέσποτεύεσθαι: they were not *mente capti*, and so used only as Pipes to convey such and such things thorow 'em, to which they contributed nothing at all, except the *Writing*, but were meerly *Passive*. Bede (on 2 Pet. i. 19.) mentions and confutes some in his time that maintain'd this foolish fancy. Neither were they used as meer *Amanuenses* to write what the Holy Ghost dictated word for word to 'em, without the use of their own Judgment: but the Holy Ghost employ'd 'em as *reasonable Persons*, endu'd with abilities of Understanding, Judgment, and the like. Their Faculties were not *laid aside*, nor *laid asleep* (as Adam's was when he lost his Rib.) They did not *put off* Man when they *put on* God. But,

§. 15. Prop. IV. *The Holy Ghost made use of the Natural Faculties and Abilities of those whom he implored in writing the Holy Scriptures.* Their Understanding, Reason, Judgment, Memory, Affections were all set on work, and did concur. He made use of their Heads and Hearts as well as Hands. So that they made use of their own Reason, Judgment and Understanding; as is undeniably evident from Luke's Preface to his Gospel, where the Examples of others was one (subordinate) Motive to engage him to write: *Since many have taken in hand— it seemed good to me also— Luke i. 1-3.* Yet withal, he was moved by the Holy Ghost also, so that he might have added (as the Council of Jerusalem did) It seemed good to the Holy Ghost and to me. So David's heart was inditing a good matter, Psal. 45. 1.

And

And Peter upon consideration of his sudden departure, was careful to leave that in Writing which might be of use to 'em after his decease, that they might have those things always in remembrance, 2 Pet. 1. 14, 15,

To this Head must be referr'd such passages as these. Rom. 15. 28. *When I have performed this, and have sealed to them this fruit, I'll come by you into Spain.* These were his present thoughts; wherein yet it is supposed he was prevented by the Providence of God. 1 Cor. 7. 10. *To the married I command; yet not I, but the Lord, &c.* Heb. 13. 22, 23. *I beseech you Brethren, suffer the word of Exhortation; for I have written a Letter to you in few words.* Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. 2 Cor. 11. 17. *That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.* V. 23. *I speak as a fool.* So c. 12. 2. *I knew a man in Christ — whether in the body or out of the body, I cannot tell, &c.* Here the Holy Ghost directs Paul to speak only his own thoughts and knowledge, without acquainting him whether it was *in the Body or out of the Body.* Thus every-where generally the Apostle speaks all in his own Person, tho' withal he asserts his having the Spirit, 1 Cor. 7.-40. So that I say, There was a concurrence of both.

And by this Assistance of the Holy Ghost, their natural Faculties were advanc'd and improv'd to the highest pitch (as will be seen more fully afterwards.) As Grace is ingrafted into and inoculated upon Nature to refine and perfect it, so this divine *afflatus* was superadded to their natural Abilities to rectify and elevate 'em: as ap-

pears in *Paul's Arguings* every-where ; especially in his Epistles to the *Romans*, *Galatians* and *Hebrews*.

§. 16. Prop. V. *As the Holy Ghost in the composition of Scripture, made use of the Reason and Understanding of the Pen-men, so He attemper'd and accommodated his Inspiration to the particular genius of each Writer.* Hereby it came to pass, That the Liquor favour'd of the Pipe through which it ran. As God concurs with all Creatures according to their particular Natures ; with *Natural Agents* Naturally ; with *Free Agents* Voluntarily ; so he did assist these Writers in a way suitable to their own natural Apprehensions and Abilities ; so that their *Style* and *Language* where-with they clothed their Matter, was of the same Strain and *Make* with that which they used commonly in expressing their own Conceptions by, upon other occasions. Yet this must be understood only for the *generality* ; for doubtless upon some special Occasions the Holy Ghost might suggest other *Words*, as well as *Matter* to 'em, than what they had been accustomed to formerly.

Dr. Owen indeed seems to be otherwise minded, That there was nothing of their own particular *genius* to be found in any of their Writings : for he expresses himself thus : “ Neither has their success been much better, who have exercised their *Critical Ability* in judging of the *Style* of the particular Writers of the Scripture, preferring one before and above another ; whereas the *Style* of every one of them is best suited to the *subject Matter* whereof he treats, and the *End* aimed at, and the *Persons* with whom he had to do. And herein Jerom (Præfat.

" fat. in *Isaiah* & *Amosum*) has led the way to
" others, and drawn many into a common mi-
" stake. The *Style* of *Isaiah*, he saith, is proper,
" urbane, high and excellent: but that of *Ho-*
" *sea*, and especially of *Amos*, low, plain, im-
" proper, favouring of the Country, and his Pro-
" fession, who was a *Shepherd*. But those that
" understand their *Style* and *Language* will not
" easily give consent unto him, tho' the report
" be commonly admitted by the most. It is
" true, there appears in *Isaiah* an excellent mi-
" ~~θο~~ in his Exhortations, Expostulations and
" Comminations; attended with Efficacious
" Apostrophes, Prosopopæias, Metaphors and Allusi-
" ons; a compacted Fulness in his Prophecies
" and Predictions, a sweet Evangelical Spiritual-
" ness in his Expression of Promises, with fre-
" quent Paronomoiaes and Elleipses, which have
" a special Elegancy in that Language; whence
" he is usually instanc'd in by learned Men, as
" an Example of the Eloquence of the divine Wri-
" tings, and his δειρότης preferr'd to that of
" Eschines, Demosthenes or Cicero. But the Rea-
" der must take heed that he look not for the
" peculiar Excellencies of that Prophet absolutely
" in the *Words* used by him, but rather in the
" *Things* that it pleased the Holy Ghost to use
" him as his Instrument in the Revelation of.
" But the other part of *Jerom's* Censure is ut-
" terly devoid of any good foundation. The
" *Style* of *Amos*, considering the *subject Matter*
" that he treats of, and the *Persons* with whom
" he had to do, in suiting of Words and Speech,
" wherein all true solid Eloquence consisteth, is
" every way as proper, as Elegant as that of
" *Isaiah*. Neither will the knowing Reader find

“ him wanting in any of the Celebrated *Styles*
 “ of Writing, where occasion unto them is ad-
 “ ministred. Thus he. *Exercit. on Ep. to Heb.*
Vol. I., p. 15. §. 27.

But that the Holy Ghost did thus accommodate himself to the particular *genius* of the Penman, both as to *Words* and *Style*, seems evident to me by divers instances; as of *David*, whose natural *Inclination* led him to *Musick*, to which he was addicted from his Youth, *1 Sam. 16. 18.* and probably to *Poësy* too, in regard of the near Affinity that is between 'em; and accordingly the Holy Ghost employs him in composing and inditing of *Psalms*: whence he was called *The sweet Psalmist of Israel*, *2 Sam. 23.-1.* So *Solomon*, famous for *Wisdom*, was used in Writing of *Proverbs*, wherein the Quintessence and Marrow of *Wisdom* doth discover it self: He likewise having had the fullest *Experience* of the Vanity of all *worldly Enjoyments* that ever any one had, is employ'd to write upon that Subject. So *Paul*, who was both a great *Scholar*, and wrapt up into the *third Heaven*, shows more *Learning* than any other of the Apostles, and also treats of the most sublime and divine *Mysteries* of the *Gospel*.

* *Praterea scito unum quenq; Propheticam peculiare quid habere, & in ea lingua, eaque loquacitate ratione que ipsi est familiaris & consueta,*

This likewise appears in the different * *Styles* of the *Prophets*. *Esay*, a *Courtier*, writes in a lofty, elegant *Style*, embellished with frequent *Parano-masies*. *Jeremy* writes in a more plain and easy *Style*. *Ezekiel* is full of *Parables*, *Types*, *Allegorical* and *Mystical Representations*; which occasion'd profane Spirits to scoff at him as an *Enigmatical*, obscure Writer. *c. 20. 49. Doth he not speak Parables?* *Hosea's Style* is very concise, and consequently obscure.

ipsum impelli à Prophetia sua ad loquendum ei qui intelligit ipsum. *Maim. More Nov. p. 11. c. 29.* Now

Now this difference cannot arise meerly from the difference of the *Subjects* (as I grant it must needs do in some cases, viz. *Historical and Poetical Writings*) for the Prophecies of *Jeremy* and *Ezekiel*; as they agree very much in respect of *Time*, so they do in *Argument* also: viz. To denounce Judgments against the *Jews* for their Sins, and particularly to fore-tell the *Babylonish Captivity* for seventy years; as *Jeremy* doth: and also the Destruction of the Temple and City; as *Ezekiel* does: And for *Ezekiel* to confirm what *Jeremy* had deliver'd, and to Prophecy the same things (tho' more vehemently) in *Chaldea*, than *Jeremy* had done in *Judea*.

So that, I say, this difference of their *Styles* did not proceed either from the *Subjects* they wrote about, nor meerly from the *Holy Ghost*, but their own particular *genius* (mostly) and way of Expression.

These things I have premised by way of *Introduction*, to usher in my main *Design* and Business, which is to open the Nature of that *θεονομία*, or *πνευματορογία*, wherewith the Pen-men of the sacred Oracles were assisted in the Composition of the Holy Scriptures: which I now enter upon in

§. 17. Prop. VI. *The Inspiration of the Holy Ghost to the Pen-men of Scripture doth include and contain divers things in it.* It does consist of several *Ingredients*, as I may say. The *Holy Ghost* assisted the Pen-men of Scripture several ways. His Agency herein may be laid out in these following *Particulars*.

1. *He moved and stirr'd 'em up to write by a particular Impulse.* He was the *primum mobile* that set all the Wheels a going. He call'd 'em into this Vine-

yard, and set 'em all a work. This he did sometimes by a particular, express Command : as to *Moses* to write several things, *Exod. 17. 14.* and *34. 27.* and to *Jeremy*, *c. 30. 2.* and *36. 2.* and to *John*, *Rev. 1. 10:* But most usually by a strong Impulse (φρεσκή) upon their Spirits, which effectually inclin'd, and dispos'd 'em to the Work. He spake to 'em *with a strong hand*, *Esa. 8. 11.* See *Jer. 20. 9.*

The Pen-man did not first resolve and purpose with himself to write such a Book (as in ordinary Cases) and then the Spirit did συναπλαιμ-βάντος (as it is said in another case, *Rom. 8. 26.*) No; this was not the Method: This is expressly denied, *2 Pet. 1. 19.* *The prophecy came not in old time by the Will of Man.* The Will of Man was not the first Mover, but the Spirit of God; as it followys there.

True indeed, they made use of their Understanding and Reason (as I said before,) *It seemed good to me*, saith *Luke*: And hence the Work wrought, or Effect produced was *Theirs*: called therefore *The Gospel of Matthew*: *The Epistle of Paul*, &c. But inasmuch as they were therein assisted by the Holy Ghost in those ways and manners as are here laid down, the *Work done* may be also ascribed to the Holy Ghost. And so it is *Heb. 3. 7.* *The Holy Ghost saith, To day if you will hear his voice, &c.* And of the Prophets in general it is said, *That the Spirit of God in them did signify such and such things*, *1 Pet. 1. 11.* There was a Concurrence of both. So *Mark 12. 36.* *David himself said by the Holy Ghost*: and *2 Pet. 1. 19.* *Holy Men of God spake as they were moved by the Holy Ghost.* As that which is dictated by one, and written by another, the Work may

may be ascribed to both ; to one as the *Principal*, to the other as the *Instrumental Cause* : Tho', I confess, this instance does not fully reach the Case, because the Pen-men of Scripture had a greater share in the Work than as meer *Amanuenses*, as was shew'd.

§. 18. 2. *The Holy Ghost was their Task-master to set 'em their Tasks.* He cut out every one's work for him. He appointed 'em their share : assign'd 'em that *Part* and *Province* they were to adorn and cultivate. There was a great Work to be done ; the perfect Revelation of the Will of God for our Salvation : divers *Instructions* and *Directions* to be given, some by one hand, some by another, to teach us how to govern our selves in our *Way*, till we arrive at our *Journey's end* : Much *Provision* of all sorts, both for *Food* and *Physick* was to be made : many *Workmen* to be employ'd herein, who knew not each others Task : Therefore it was necessary there should be one general *Supervisor*, or *Overseer*, to assign to each one what his share should be ; and that according to his particular *Talent* and *Ability*. As in the Parable of the Talents it is said, The Owner of the Talents gave to every man according to his several ability, Matth. 25. 15. So it was here. The Work of the sweet Psalmist of Israel, was to compose *Psalms* : of the Wisest of Men, to utter *Proverbs* : of that Apostle that was wrapt up into the third Heaven, and there heard ἀπίστα πνύματα, unutterable matters, to declare, both by Tongue and Pen, the deep things of God, concerning *Election*, *Predestination*, *Justification* ; Cutting off the natural Branches of the Olive, and ingrafting wild Branches into their room ; Abolishing the whole Frame of *Mosaical Institutions* ;

tions ; opening the Nature of Christ's Priesthood : showing the Manner of the Resurrection, and the Nature of Spiritual Bodies, and the like.

§. 19. 3. *The Holy Ghost assisted the Pen-men of Scripture by way of Illumination of their Minds, whereby they had a distinct understanding of all those Truths, whether Doctrinal or Practical, that were to be deliver'd by 'em.* They saw all in a true and clear Light : and therefore they did not falter, or swerve in the least from the truth in any point. They made no false steps, but were secured, both from stumbling in the way, and stepping aside out of it. Hence it comes to pass, that all their Arguings are sound and solid, and all their Inferences from Scripture or Reason, are well bottom'd.

§. 20. For the Pen-men of the *Historical* Parts of Scripture, this kind of Assistance does not so much belong unto them, because their Writings contain, for the most part, only *Matters of Fact*, which are easily intelligible : and therefore I apply this kind of Assistance chiefly to the Writings of the *Prophets* (strictly taken) and *Apostles*. Many things indeed in the Writings of the Prophets are plain enough, the Subject of 'em being purely *Practical* ; as *Instructions* to the People about their Duty, *Reproof* for their Sins, *Promises* of Mercy to the Penitent, *Denunciations* of Judgment against the Impenitent, and the like ; and sometimes also there are *Matters Historical*. And when among these, any thing was *Parabolically*, *Typically*, or *Mystically* represented, either they had a clear understanding of it themselves, or the meaning of it was reveal'd to 'em by the Spirit of God : as we find in many instances : as, In those Visions of an *Almond-tree*, and a *Seething-*

Seething-pot, with the face towards the North, Jer. 1. 11--16. So the Types of a *linnen Girdle, and Bottles fill'd with Wine*, were expounded, *Jer. 13. 9--14.* and in many other places of that Prophecy. The like was done to *Ezckiel*, for his *lying so many days upon his side, Ezek. 4. 4--8.* and to *Amos c. 7. 7, 8. and 8. 2. Zech. 1. 19, 21.* and *4. 11--14. and 5. 6, &c.*

§. 21. Other things were *Predictions* of what was to come to pass hereafter ; and that either in a way of *Judgment*, as the Seventy years *Captivity in Babylon*, and many such-like Evils : or in a way of *Mercy*, as their Return from *Babylon* ; and all those Prophecies concerning Christ and his Kingdom, in the latter part of *Esay*, and other places. These they understood also, for the *substance* of 'em, tho' possibly not every *Circumstance* ; for Peter saith, *They enquired and searched diligently about the Salvation they prophesied of, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the Sufferings of Christ, 1 Pet. 1. 10, 11.* However, I say, they understood at least the *Substance* of their Prophecies ; as appears by those words *Dan. 10.-1. A thing was revealed unto Daniel — and he understood the thing, and had understanding of the Vision.* See also *c. 9. 22. and 10. 14.* And when he did not understand some things, an Angel was employ'd to unfold the meaning of 'em to him : as *c. 8. 15--19. and 12. 8, 11.*

§. 22. Then for the Apostles, it is clear that the *Holy Ghost* did inable them fully to *Comprehend*, or at least to *Apprehend* all those *Mysteries* of the Christian Religion which they committed to Writing ; as *Paul* testifies of himself, *Eph. 3.*

28 *Knowledg of Apost.was communicated by degrees.*

3, 4. How that by Revelation he made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ. And it must needs be so; for

This Assistance of the Holy Ghost was promis'd to 'em by Christ, John 16. 13. When the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall bear, that shall be speak, and he will show you things to come: and Luke 24. 49. Behold I send the promise of my Father upon you. That Promise of the Father was the Holy Ghost; as appears by Act's 1. 4, 5. And being assembled with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many days hence.

§. 23. Yet concerning this I observe, That this Knowledge was not communicated to 'em all at once, but by degrees: For (1.) They were train'd up in Christ's Family, and under the Influence of his continual Instructions. Mark 4. 34. When they were alone, he expounded all things to his Disciples. (2.) After his Resurrection he expounded to 'em in all the Scriptures the things concerning himself, Luke 24. 27. (3.) After that, He open'd their Understandings to understand the Scriptures, v. 45. So that they could apply those Scripture-Prophecies which concerned Christ, pertinently and patly, according to the true meaning of the Holy Ghost in 'em: and that beyond the first and immediate sense of the words: as in that passage of David, Psal. 34. 20. He keepeth all his bones: not one of 'em is broken: Wherein David seems

seems to speak only of Righteous men in general, and of God's watchful Providence over 'em : (See Pool there :) but in *John* it's applied to that particular of Christ's bones not being broken, *John* 19. 36. (4.) Some further degrees of Knowledge, or the Holy Ghost, were, doubtless, communicated to 'em , when Christ *breathed on* 'em, *saying, Receive the Holy Ghost*, *John* 20. 22. (5.) Afterwards they were *fill'd with the Holy Ghost* on the day of Pentecost, *Acts* 2. 4. And yet (6.) After that, They were further instructed in some particular Points : as Peter was concerning the *Calling of the Gentiles*, and the freedom of Conversation they might take with 'em, by *Vision*, *Acts* 10. 9--15. with v. 28, 34.

By all which ways they were furnish'd at length with such a stock and treasure of Knowledge and Understanding, as might enable 'em both in *Writing* and *Preaching* to bring forth things *new and old*, *Matth.* 13. 52. By these Ways, Steps and Methods, all the Mysteries of the Christian Faith were fully and clearly revealed to the Apostles and Prophets of the New Testament, *Eph.* 3. 3--6.

§. 24. But as for *Paul*, it was otherwise with him. His Case was peculiar. He was not one of those that *accompanied with the rest of the Apostles all the time that the Lord Jesus went in and out before 'em* (*Acts* 1. 21.) but was *ἐκτεωμα* (*1 Cor.* 15. 8.) an Abortive, a *Castling*, one *born out of due time*, not being called while Christ was upon Earth (as the other Apostles were) but was called in an extraordinary way by an immediate Voice from Heaven: therefore besides that stock of common, *natural Knowledge*, which he acquired by his learned *Education*, it may seem that his

his *supernatural Knowledge* in all the *Mysteries* of the *Christian Religion*, was communicated to him all at once, when he was caught up into the third *Heaven*, whereby he was fill'd with a larger measure of the *Spirit* than the rest of the *Apostles*: As appears both by his abundant *Labours*, his abundant *Sufferings*, and his abundant *Writings*. (1.) His *Labours* were more abundant than the rest, 1 Cor. 15. 10. *I laboured more abundantly than they all*, 2 Cor. 11. 23. *In labours more abundant*: Now *Operari sequitur esse*. More *Labour* shows more *Power*. (2.) His *Sufferings* also were more abundant; of which he gives us a large Catalogue and Inventory, 2 Cor. 11. 23--27. (3.) His *Writings*, and share in the *Canon* of the *New Testament*, is far more than of any of the other *Apostles*. From all which we may fairly conclude, That he has a more abundant *Glory* than the rest. For when *Peter* said unto *Christ*, *Behold, we have forsaken all, - and followed thee: What shall we have?* *Christ* thereupon replies, *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory; ye also shall sit on twelve thrones, judging the twelve tribes of Israel: And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold, and inherit everlasting life*, Matth. 19. 27--29. And again, When the Sons of Zebedee desired to sit, one on his right hand, and the other on his left in his *Kingdom*. *Christ* asks 'em, Whether they could drink of his cup, and be baptized with his baptism? *Mark* 10. 37,38. implying, That the greatest *Sufferers* shall be the greatest *Gainers*, and be most highly advanc'd in his *Kingdom*. Hence then,

then, I say, we may conclude, That since Paul's Sufferings (as well as his Labours and Writings) were the greatest, That he shall not only sit on a particular Throne, but on the highest Throne of all the Apostles, (and they were above all the Tribes,) and that he shall have the highest degree in the University of Heaven, as he was the highest Scholar in Christ's School on Earth. But this by the Bye.

§. 25. 4. *The Holy Ghost assisted the Pen-men of Scripture by strengthening and refreshing their Memories, to recollect and recall whatsoever they had seen or heard before, which He saw fit to be inserted into their Writings.* This kind of Assistance was afforded chiefly in relation to the Historical Parts of Scripture, wherein *Matters of fact*, which they had been *Eye*, or *Ear-witnesses of*, are recorded. And this was expressly promis'd by Christ, John 14. 26. *The Comforter shall come— who shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you :* and accordingly it was made good unto 'em, as we see in the Writings of the *Evangelists*, which contain a *Narrative of the Birth, Life, Doctrine, Miracles, Sufferings, Death, Resurrection and Ascension of Christ in an harmonious Discord.*

This was necessary for the Writers of all the Historical Parts of Scripture, that they might not be guilty of any omission, or the least mistake, which would have defaced and sullied the Beauty of the whole, Eccl. 10. 1.

§. 26. 5. *He assisted 'em by Directing 'em, among a Multitude of Matters of Fact, what to Omit, and what to Commit to Writing ; and to make Choice of such particulars, as he in his infinite Wisdom saw fit to be left upon Record, for the use of succeeding Generations.*

Generations. This is plain by those passages, John 20. 30, 31. Many other signs truly did Jesus in the presence of his Disciples, which are not written in this book: but these things are written that you might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his Name: and 21. 25. There are also many other things which Jesus did; the which, if they should be written every one, I suppose that even the World it self could not contain the books that should be written. Now which of these were to be written, and which to be left unwritten; what might be of use, and what not, it was impossible for any humane Understanding to comprehend and determine; and therefore must be the work of the Holy Ghost. In general, All things were written for our Learning, Rom. 15. 4. and Admonition, 1 Cor. 10. -11. and particularly, either as *Sea-marks* by way of *Cau-tion*, to warn us to shun those *Rocks and Shelves* which others had split upon, 1 Cor. 10. 6--10: or as *Land-marks*, to show us how to steer our Course, that we may arrive safe in the Harbour of true Happiness, Rom. 15. -4. That we through patience and comfort of the Scriptures might have hope: or by way of Encouragement, to quicken us to the Performance of those *Duties*, or Exercise of those *Graces*, wherein the People of God in former times have been Eminent: Rom. 4. 23, 24. Now it was not written for his sake alone that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him, &c. No humane Understanding could judge of these things; what was fit and useful, and what not; so that herein the Direction and Conduct of the Holy Ghost was absolutely necessary.

And

And herein, among other particulars, his Wisdom was admirable in directing *Moses*, in that compendious History of things written by him, to record the Artifice of *Jacob* concerning the Sheep, *Gen. 30.* which may seem at first view to be beneath the Majesty of the Holy Ghost, and Gravity of an inspired Writer: But if it be well consider'd, we may find that Excellent use may be made of it, to teach us how that the Providence of God is exercised over his Church and People (which was then confin'd within the bounds of *Jacob's* Family for the most part) for their *Preservation* and *Provision*; and also, To warrant the use of *natural means* (such as that was, at least in part) in the pursuit of lawful Ends.

And this *Direction* of the Holy Ghost was necessary to prevent stuffing their Writings with frivolous, and impertinent Stories, fabulous Legends, and *Jewish Fables*, wherewith their *Talmud*, and some of their *Targums*, and their *Midrashim* do abound: which therefore the Apostle cautions against, *1. Tim. 1. 4.* and *4. 7. Tit. 1. 14.*

§. 27. 6. *The Holy Ghost assisted the Pen-men of Scripture, by exciting and calling forth those Idea's and Images of things which were treasur'd up in their Memories.*

As it sometimes comes to pass in *Prayer* and *Preaching*, the Holy Ghost brings into the Mind such passages of Scripture, and other matters as are pertinent and suitable to the occasion; tho' not with that *Power*, *Evidence*, and *Infallibility* which attended the divinely-inspired Writers, but in a lower way; yet however it is something of the same kind and nature.

D

Hereby,

Hereby, tho' he did not suggest any new Matter, or Notion to 'em, which they knew not before ; yet he brought such things into their Minds, as by his infinite Wisdom he saw meet to be made use of, to other ends and purposes than the Pen-men were aware of, *viz.* for the *Relief* of the People of God upon all occasions, in all their Doubts, Fears, and Troubles ; and for *Direction* in all the *Occurrences of life* : hence proceed those Multitudes of Directions about *particular Duties* in *Paul's Epistles*.

All that Stock of *habitual Knowledge*, of what sort soever, whether *Natural*, *Acquired*, or *Infused*, wherewith they were furnish'd before, was hereby *duced*, and *reduced* into *Act*, so far forth as was needful for the general Design of the Scripture, and there was occasion for it. What they knew before, whether by the *Light of Nature*, *Study*, *Conversation*, or *divine Revelation*, was all *Materials* for the Spirit to work *upon*, or *with*, in this way. As a *Carpenter*, when he builds a *House*, chooses out such *Timber*, *Stones*, and other *Materials*, as are fit for his work, and lets the other alone : or, As a *Physician* chooses out of the *Apothecary's Shop* such *Drugs* and *Medicines* as are proper and suitable to his purpose, so did the *Holy Ghost*. We need not say that the Spirit did teach, or infuse into 'em (whisper in their Ears, as *La Motte* expresses it) any thing which they knew before, but only called forth, proposed and represented to their Minds such of those things which he found there, and would have made use of.

Hence it came to pass that *Paul*, the most learned of the Apostles, makes such use of his *Learning* in his Writings, which is not to be found

found in the Writings of any other of the Apostles : As when he quotes some Sayings of the Heathen Poets : Of *Aratus*, in his discourse to the Learned *Athenians*, Acts 17. -28. ἐπὶ τῷ οὐρανῷ εἶπεν. Of *Menander*, 1 Cor. 15. 33. Φθείρεσσιν τοῦ χρηστὸς δόματι καργί. Of *Epimenides*, Tit. 1. 12. Κρῆτες αὖτε φεύγετε, καὶ τοῖς θυεῖαι, γαστήρες αἴγαλι. The Spirit of God could have infused such Notions into the other Apostles (as he enabled 'em to speak with Tongues which they never learned) by infusing the *Idea's* of all those Languages into their Minds) but he made use only of such things as he found in 'em (as to this particular.)

And herein, I take it, does chiefly consist the *Assistance* and *Influence* of the Holy Ghost in the Inditement of the greatest part of Scripture. All the *Historical*, *Dogmatical*, *Doctrinal*, and *Practical* Parts of Scripture owe their Original to this Work of the Holy Ghost : his calling forth such and such *Matter*, and *Words*, as should be fit for the *Edification* and *Instruction* of the People of God in all generations. And hence it follows,

§. 28. 7. *The Holy Ghost assisted the Pen-men of Scripture by immediate suggesting and dictating to 'em, and imprinting on their Minds all such things as were matters of pure Revelation : i. e. That could not be known by 'em no otherwise than by Revelation : as, All things Past, of which there was neither Tradition nor Record. Such things Present, as either they had never heard of, or were without the reach of Man's Knowledge : as the Thoughts, Desires, Purposes, Inclinations, and Sincerity of the Heart, which are often declared in Scripture. And likewise things to Come, the*

Fore-telling whereof God challenges to himself as his peculiar *Prerogative*, *Esa. 46. 9, 10. and 41. 22, 23. and 45. 21.*

And here come in, under this Head of *Affiance*, all the *Prophecies, Promises, Threatnings* which lie scatter'd up and down throughout the whole Book of God. These are granted by all (except absolute Antiscripurists) to be of *divine Inspiration* in the strictest and most proper sense, and the immediate Dictates of the Holy Ghost.

§. 29. 8. Besides the particular Scope of each Book, and the Pen-men thereof, the Spirit of God had moreover a general and transcendent Super-intendency and Inspection reaching over the whole; viz. To make it a compleat, perfect Canon and Rule both of Faith and Life; containing all the *Credenda, Agenda, Petenda, and Speranda*, that so the Man of God might be perfect, throughly furnish't to every good work. This was that which could never come within the Compass of any particular Writer's aim, but was the Work of the Spirit in the whole: That every one should write what, and so much as the Spirit saw fit: Every one should cast in his *Σύμβολον*, his Morsel or Share (as it's said of the Apostles in the Creed,) so that all together it might be a perfect Revelation of the Will of God for the Use of the Church, the Body of Christ: That it should contain all things necessary to Salvation, and whatsoever was profitable for *Doctrine, for Reproof, for Correction, and for Instruction in Righteousness*, *2 Tim. 3. 16, 17.*

And thus much for the Sixth Proposition, showing the several Branches, or Ways whereby the Holy Ghost assisted the Pen-men of Scripture; from

from all which I may well conclude in the last Place,

§. 30.. Prop. VII. *The whole Scripture, both in respect of Matter and Words, is of divine Inspiration.* This seems to me to be a plain and natural Consequence of the foregoing Discourse, That both *Matter* and *Words* were equally under the *Direction* and *Influence* of the Holy Ghost: Both of 'em had an equal share in his *Inspiration* in the ways fore-mention'd. Such *Words*, as well as *Matter*, were brought into their Minds, as the Holy Ghost thought fit. This is denied by *La Motte*, part 2. c. 1. tho' he grants something like it. C. 5. §. 3. p. 120. where he saith, *The Words and the Things depend upon one and the same sort of Inspiration: both the one and the other proceed from the same Spring, and are guided by the same Hand: They proceed equally from humane Faculties, and are equally directed by the Spirit of God* —

§. 31. The Apostle seems to speak expressly to this point, concerning the *Words*, 1 Cor. 2. 13. *Which things also we speak, not in the Words which man's Wisdom teacheth, but which the Holy Ghost teacheth.* Now, if it were so with 'em in their *Speaking*, much more in their *Writing* (if it be not all one, and he does not mean the same thing: concerning which see above, Prop. I. n. 1.) because their *Writing* was of larger Extent than their *Preaching*, viz. for the Use of the Church in all Ages. Many passages also in the Scripture seem to look this way, and to imply as much. As, (1.) Those general *Words*, 2 Tim. 3. 16. *All Scripture is given by inspiration of God*, must certainly signify more than a bare *Direction* (such as *La Motte* asserts, p. 121. *He lets 'em alone when they go right; and when they are about to miscarry,*

be brings 'em back again,) viz. an immediate *Impulse* in those ways that have been mention'd. So when the sacred Pen-men thereof are said to be *εγγένετος*, born up, carried above and beyond themselves, to speak his Words, and what he entited to 'em. Owen of Commun. p. 284. (2.) It appears also by those words of David, 2 Sam. 23.2. *The Spirit of the Lord spake by me, and his Word was in my Tongue.* He does not say, He spake by the Spirit, but the Spirit by him. The Spirit was the *Principal Agent*, he but the *Instrument*. Whereas, If the Spirit only directed him in what he wrote, then he was the *Principal*, and the Spirit only the *Subordinate*. Mr. Pool's Note upon these Words is this: "The following
 "Words, and consequently the other Words
 "and Psalms, composed and utter'd by me
 "upon the like solemn Occasions, are not to
 "be lookt upon as my private Fancies, or hu-
 "mane Inventions, but both the Matter and
 "Words of 'em are suggested and govern'd by
 "God's Spirit, which is the great Teacher of
 "the Church. (3.) The Places following
 seem also to speak thus much. *Luke 1. 70. He spake by the mouth of his holy Prophets.* Acts 4. 25. *Who by the mouth of thy holy servant David hast said.* Mark 12.36. David himself said by the Holy Ghost, and more expressly *Acts 1. 16.—Which the Holy Ghost by the mouth of David spake before: and 28. 25. Well spake the Holy Ghost by Esay the Prophet.* Heb. 1. 1. *God spake in the Prophets:* and 3. 7. *The Holy Ghost saith, To day if you will hear his voice, &c.* What can be more express than these places? A bare Guidance and Direction certainly will never comprehend the full Extent and Sense of these Expressions. Sure God and the

the Holy Ghost cannot be said to speak in and by the Pen-men, except the very Words they spake and wrote were more than their own.

§. 32. And of this Judgment are many worthy Divines, and learned Men, whose Testimonies I could produce: but I shall content myself with two Eminent ones; the one a Protestant, the other a Papist. The former is the Industrious, Judicious Pool, in his incomparable Annotations. *These words, He keeps all his bones, &c. tho' here spoken of righteous Men in general, of whom they are true in a Metaphorical sense; yet they have a further meaning in 'em, being dictated by the Spirit of God, (which dictated to David not only the Matter, but very Words and Expressions) to signify a great Mystery, That none of Christ's bones should be broken.* Pool on Psal. 34. 20. The other is of Estius, an Excellent Commentator, *Rectè igitur & verissimè ex hoc loco statuitur omnem Scripturam sacram & canonicam Spiritu sancto dictante esse conscriptam; ità nimis ut non solum sententiae, sed & verba singula, & verborum ordo, ac tota dispositio sit à Deo, tanquam per semetipsum loquente aut scribente.* Est. in 2 Tim. 3. 16. From this place (2 Tim. 3. 16.) it is well and rightly gather'd, that all the Holy, Canonical Scripture, was written by the dictate of the Holy Spirit; insomuch that not only the Sentences, but the very Words, and the Order of the Words, and the whole disposal is from God, as if it were spoken or written by Himself.

§. 33. Now, from the foregoing Discourse, we may gather what was the peculiar distinct Part and Share both of the Principal and Instrumental Causes of the Scripture; (which was, That that I design'd and aim'd at at first to find out and discover.) The Holy Ghost first set the

Pen-men of Scripture a work, and *moved* 'em to write : He set 'em their *Task*, and appointed every one his *Share*, and that according to their several *Abilities*: He furnisht 'em with *Matter* for their Work, by *Enlightning* their Minds to *under-*
stand all their Work ; *Strengthning* their *Memories* to recal what was necessary ; *Directing* 'em what *Matters* to make choice of ; *Exciting* and *Calling* forth into *Act* so much of what they knew before, as was to be committed to Writing by 'em ; *Suggesting* to 'em, and *Imprinting* upon their Minds such things as they knew not, but were *Matters* of *pure Revelation* ; Providing that the whole should be a perfect Rule both of *Faith* and *Life*. In these several Particulars, I conceive, with Submission, the *Inspiration*, and *Affistance* of the Holy Ghost to the Pen-men of Scripture did consist. This was *His Part*.

Then for the Pen-men themselves, their own *Reason* and *Judgment* did concur in all they wrote : *David's Heart indited a good Matter*, Psal. 45. 1. *David himself spake*, Mark 12. 36. It seemed good to Luke to write, Luke 1. 3. The Apostle spake generally in their own Persons. Hence the *Work done* is very properly ascribed to both : To the Holy Ghost as the *Principal Author* and *Efficient* ; to the *Holy Men of God*, as *Instruments* employ'd by Him, and in Subordination to Him, to be the immediate Authors of the Writings composed by them.

This is what I have to offer in this Point : wherein if there be any thing found which may be useful, and shall approve it self to the godly judicious, let God have the Glory ; by whose *Affistance* alone this hath been begun, carried on, and brought to

A N
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WHEREIN

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By S. A. CLARK, M. A.

L O N D O N :
Printed in the Year 1698.